

structure, just as it has the effect of walling off the discomforts of theoretical closure.

The policy I would recommend for someone initiating a peer movement is that he exerts influence but exercises zero power; that he is, so to speak, an organisational counsellor to the communities of clients and that the communities of clients are self-directing in determining their organisational procedures, accreditation of teachers, appointments, publicity and publication and in the responsible development of autonomous theoretical perspectives.

Meanwhile in default of such developments within the re-evaluation counselling communities, many of us will be seeing to their realisation elsewhere. Hopefully, we can all link up forces at a future date when there is a successful resolution of these fundamental differences of principle.

Yours sincerely

John Heron



Vivian Milroy

Interview with

Nadine Scott

This is my work, this is the very essence of my work - to enable people to allow themselves to self-regulate and that may possibly mean to the external world inconsideration, because I am not conscious of time. I'll run late in my session; you can be working with someone for 50 minutes and in the last 5 minutes a thousand years of feeling come through. You lose sense of time at that point. The inevitability is that

you run late and not punctually. Some people eat breakfast, lunch and dinner at certain times because they are supposed to. Some people even function that way in their bowel habits because they are supposed to, because they are trained to a kind of rigidity, to a kind of 'formula' of being, and when people are into or involved in 'a way' of being very often one conflicts with the other.

Can we get back, or start really, about what you see as your main use, function, input when running groups?

Well, I'm primarily interested in helping people to understand, not at the head level but in here, a way of being; the way they are in the world and how that gives them pleasure and how that takes pleasure away from them. Beyond that point my interest is in enabling them to change that whenever necessary, not by changing it for them by giving them a sense of new possibilities, a place to discover a new way of being, a new way of walking, a new way of breathing, a new way way of moving, which deepens them as people, which centres them as people, which makes it possible for them to consider the possibility that they do not have to live within the framework of their ego all the time. To take themselves into an internal place and sort themselves out in different ways of seeing themselves and realising that they have a choice. That in every relationship they have a choice, that in everything that happens to them in life they have a choice. Now I can't say what that choice is because I'm not them, but I can enable them to make enough contact with their own bodies, which is where the feelings are, to enable them to make clearer choices, and choices from a centre place within rather than an attitude without. How they should be, how they are expected to be. And I'll give you an example of that.

I very rarely work with Growth Centres. I think that Growth Centres that provide groups and forms of growth are good for people to get into and understand on a particular level, but I also see that people begin to develop a way of playing that game and then that translates to them as their 'should'. That's the way they 'should' be, they express anger or tears in a learned way, an outer-directed externalised way. Just the way we have been taught to learn anything. We learn by rote, we learn mechanically, by the subtle insinuations of 'should', and a kind of unspoken judgement. That's the way we learn if you stop to think about it, even in school - especially in school - through our parents etc. So people come to groups and they begin to form these learning patterns which are the same learning patterns as they've always had, they are just doing different things. And then they fool themselves into thinking that they've changed and then after a while, when there's still an emptiness inside, when there's still not a feeling of moving inside life but moving outside it, then they begin to wonder what's missing. And that's where I come in. What is exciting to me is to work with a person from the inside, from the interior processes so that they can begin to discover their own way of being, their own creativity. If it's directed positively it's creative, if it's channelled negatively it becomes destructive.

This is not to say that Growth Centres are not an important factor in our changing society. Indeed they are. It is rather to say that I am more interested in working with people who have transcended the beginnings of growth and are ready to develop their potential in a more individualistic way.

Is this following the Laing position, that even the schizophrenic has his own rationale within himself?

Well I believe that but I can't say it's following the Laing position because I don't know anything about him. I have a book of his called 'Knots' which has some very beautiful little things in it and I saw him on television in America and I thought there was richness in him, but that's all I know about him.

You say you are helping people get in touch with their own real feelings, natures; their own bodies. How? What techniques do you use?

One of the main things I use is movement. We do a lot of running with the foot very full on the floor, the whole lower body very involved in the movement, and a lot of breathing so that the armouring, the tension in the chest breaks down and the energy flows freely down into the lower body. This is the way I generally begin a group. Then there are a lot of particular movements that are involved in the group that ground a person, that enable a person to express particular types of emotion - anger or fear, sadness, jealousy, suspicion or grief, without losing contact with themselves and the movement flows actually from the group. I never know what I'm going to do. I never design a group; that's not my way of being. I just walk into a group and we start moving and the energy that is there develops into the creative process, the expression of that group. So we can get into all kinds of things. Sometimes we are monsters, sometimes we are lying on the floor crying for Momma. We can go into any imaginable phase, anything is possible when that creativity is opened up. And the running, in the specific way we do it, provides the channel for that creative expression of emotions; emotions in movement. Not in motion but in *movement* Not in a calculated aesthetic idea of what movement is but really coming from a lower centre.

So that's one of the ways. Another way is using more specific bioenergetic processes, working with breathing and energy, allowing the feelings to move slowly in the body, to express themselves in any way that feels right for that person, not in any particular way. There are some things that you do with people that are similar, like kicking. You say 'A lot of my patients kick' and that's true, but they don't all kick the same way. There is a way that they find that connects to their rhythm, to their way of expressing what they need to express and that comes through. From that generally come the emotions, emotions that are held back and the whole thing opens up like a flower. So you never know what is going to happen from session to session.

There's another process that I involve myself in that I haven't given a name to because I have a kind of feeling about naming what you do. Once you put a label on it it becomes a thing that you have to defend, justify or explain, so I don't put a label on my work. But I'm very interested in getting people to connect the games that they play in life and to see how they play them in the subtlest forms, in the most evasive kinds of way, to really go very deep inside these games and to see them and see what they produce and how they sustain particular attitudes. How they keep a person constantly believing for instance, that men are no good and you can't trust women, you have to hate all people. And I'm interested in how that connects to early life. I guess you could call it maybe a form of analysis, but the basic foundation of it is in the person taking full responsibility for all that happens to them.

I know you don't like labels but a lot of this sounds like Eric Berne and 'The Games People Play'.

I can understand you saying that. I think Eric Berne's contribution was in writing a book about games and enabling people to see that games were a way of not being themselves.

You mean you are taking this a stage further?

Yes. This process goes much deeper than that. I'm not saying that his process is not good, but what I am saying is that my association with that process, is my own creative process which goes deeper, more into a person in total, how that game is expressed and manifested in the body, the soul and the mind - in all the levels that a person is alive. Because the blocks are in all parts of us, the blocks are in the head and the head is very important and people go on this huge feeling campaign and they say, 'Well that's my feeling And they go running to groups and kicking and banging and yelling and say 'I'm feeling, I'm feeling'. And to a certain extent they are, perhaps they are feelings things they've never felt before. But beyond that level there are deeper levels. Feelings are really very simple things. They are like all the things in nature - they can be volcanoes erupting and they can be hurricanes, but they can also be quiet streams and gentle spring days.

Do you have any religious feelings?

Yes, I have a lot of religious feeling. I am a Christian. I've spent a lot of years of my life in relationship to the Church, first as a Roman Catholic and then as an Episcopalian, then getting to know the intimacies and the intricacies of Church Politics and finally leaving the Church. But the meaning of a deep spiritual connection with life, whatever symbolic form it may take, whether it's Christianity or Zen, the essence of it for me is exactly the centre that I feel I move from in my life. I mean it's like when I left the Episcopalian church, a dear friend, an Episcopalian priest, said to me, 'You know, Nadine, there are a lot of different ways to preach the gospel'. And my feeling about my work goes that deep for me. I mean everything that anyone has ever said, - Laing, Stan Keleman, Al Lowen, Wilhelm Reich, Sigmund Freud - is in the Bible.

But not in the Church service?

No, but in the Bible. And not in the interpretations of that same Bible. I mean the way modern man has chosen to interpret the Bible has been to distort it, to take it up into an ego attitude and into a rigid form. But the deeper inner meanings. 'Let your light so shine that they may see your good works and glorify your Father which is in Heaven'. If you take that apart and really think about it in a very deep way, it's an exquisite statement. The Beatles 'And in the end the love you take is equal to the love you make' - we keep reproducing it again and again. And people understand it in relationship to the place they live their lives. If they live it from the ego they understand it one way, but if they live it from the really rich deep centres of life they understand it a different way. And so you have got to get them to those centres so

that they can begin to experience that which is really the essence of living and not the outer fringes of it.

What about politics? There's quite a strong part of the movement here who think it's not enough to just get in touch with yourself, you should also be trying to change the political system.

Well, at one point in my life I was very involved with politics too. I was at the Democratic National Convention in Chicago and I was jailed protesting against the Vietnam war, and I was marching in Alabama and going through all kinds of things. I remember that it had a lot of meaning for me because I felt there was a lot of suffering, that we are all suffering and in incredible despair, and I felt even more than that that my country was going to pieces and that hurt. At the time I was also in therapy with Stan Keleman and he worked a great deal with me to enable me to see that in a lot of my external movement I was not connecting to the inner places inside me. I went to Chicago and stayed away from the activity on the streets. I focussed all my attention on being in at the theatre, at Press Conferences, being inside the actual political arena because I had done the other thing and I wanted to see what was happening within the actual framework of the political arena; and of course as I expect you know it was a terrible disaster. And as I was flying home from Chicago into California, the sun was setting all across the United States and I sat and watched that sunset and what I came to was - the only thing I felt I could do was to be myself a centred person and to try to give as much of that as possible to the world.

Somehow I feel that before we can create that external revolution that we want to create, there needs to be a lot of revolution inside. There needs to be a reclaiming, a rejoining together inside of what we are really all about as people. Otherwise it doesn't make any difference what we do because we are going to be producing the same kind of negativity again and again. If that change doesn't come from the inside, the good guys go out and fight the bad guys and beat them, and then they take over and they become the bad guys. We put ourselves to really know who we are from the inside, and know the place we are moving to from the inside; and moving from that place we change as individuals and therefore our society changes and our culture changes because we are our culture and our society. The guy who is standing here with his beads or his long hair is not different from the guy standing here in his suit and tie. There's no difference.

One practical difference is that the man in the beads is more likely to be in an Encounter group and this movement, whereas the man in the tie is blocked off from it. Of course more so are the underprivileged. Do you have any feelings on how we should get, to them? Is there any way of getting to the people who really most need. What this movement has to offer?

Do you know anything about the politics of The Humanistic Movement? If we go in and form all these wonderful idealistic ideas and attitudes and we don't have the inner integrity to do our work beyond the level of the ego, what the hell is the difference?

But what about people in really dull jobs. People in difficult slum areas who could

benefit from getting into themselves, knowing how to operate, how to cope, and yet one never reaches them.

The reality factor is that if you were to take the people in those situations and offer the growth process they wouldn't be in those situations very long.

Your idea about religion not being out there but being in touch with the little things and the quiet things and the calm things - is it not possible to live in a very terrible slum and still be in touch with the fungus on the wall and your own heartbeats? I wouldn't like to do it, but it must be possible. And they would stay there - but you said if they were enlightened they would get out.

I said they wouldn't be in the same place - I didn't mean physical place, I meant emotional place. And what happens to a person when he gives in to his life is he begins to make very strong choices about what he wants to do with his life. People who are in touch with themselves don't have to have the external trapping to be happy or to identify with the external struggle to feel alive.

Can I ask you about the role of leaders. Is there a kind of cult of personality developing?

A lot of people, because of their despair, clutch at life this way and they look for the guru or saviour or whatever. What I'm finding now, not only in Europe, is that a lot of people want to work with me just because they hear my name. And this is a very negative process, negative for the person who wants to do the work and negative for the therapist because the foundation of that work, if it's not straightened out, is an illusion. The illusion is that I've got the goodies and all you've got to do there is lie there on the couch and I'm going to give them to you and you are going to feel better. And a lot of that goes on in the States and more goes on in Europe. People go on all sorts of things for enlightenment and the first thing that I say when I suspect that that is involved in the relationship is that the only way to find out who you are in the world and to be who you are is hard work. That's the only way. You have to work hard because no-one else is going to give you anything. - They can't.

Do you think that an alternative to working hard is just letting go and doing nothing?

No, I don't.

You mean you think one actually has to work at being oneself?

Yes, I do, all the time. I think it's a never-ending process.

But surely a child born into a loving atmosphere without social pressures would naturally develop himself. He wouldn't have to start working at it?

But that is not our life situation, because we have externalised our whole struggle with life. We want, on one level, not to let life have its way, not to move with the flow of

life. We want to change it and control it and make it different, and so we have these two places in us and we'll always have them. When a person gets scared - I'll use myself as an example, - I trust my working life completely when I'm in a group or in my office with someone. I really trust. That's an energy flow that I feel completely with and feel comfortable with. So you might say that I'm successful on that level. In my social life I have that sort of feeling with my friends, with the people that I call my family. But for me it's very difficult to let myself be in a relationship with a man and to stay with that and not get scared, and not want to pull back up into my ego and protect myself. And I have to work on that.

Do ideas of conventional morality get in the way?

I don't believe in morality that is formed from outside. I believe that when a person is alive and open within himself, that morality comes from an inside place and I firmly believe that people who are in a state of real deep relationships give themselves sexually to one another and not to a lot of other people: that the nature of man when he is in a relationship with someone, when he is having a deep contact with someone, is to be with that person.

What about lesser relationships - as between friends?

Certainly when I'm not involved in a love relationship, I don't close off sexually and as a matter of fact at those times of my life when I was not having a relationship with a man and I wanted that closeness and I wanted that contact indeed I would go to a friend, rather than picking up somebody or entering in a game with somebody or trying to make a love thing out of the pure and simple animal need in me, and the need for that kind of contact and closeness. I would much rather be straight about it and know within myself that this is what I need.

But in a more serious relationship you get this urge to withdraw into yourself and protect yourself.

That's right - and that's what I have to work on. It doesn't matter what else is working alright in my life, if I really pull away and close up, that permeates all other aspects of my life, I'm not real then any more. I'm moving from a place of protection, a place of control. I don't think that a person has to spend his whole life with a therapist, but I don't think that what we call the therapeutic process ever stops. I mean if a person is really serious at being his full self in the world, then he must realise that what he is entering into is a way of life, to the commitment to be a self-regulating person relating to himself and to the world.